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Annual report of the
American Madura Mission.



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THIRTY-FOURTH

ANNUAL REPORT

OF THE

AMERICAN MADURA MISSION.

1868.

Madras:
CALEB FOSTER,
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1869.

REPORT.

Another stage in our progress has been completed, and we pause for a short review of the events of the past year. One death has occurred in our Mission, though not in this country. Dr. N. L. LORD, who had gone to America on account of much enfeebled health, died on the 24th of January last. A brief obituary notice of his death, taken chiefly from the *Missionary Herald* of April, will be found at the end of this report. Mr. Washburn suffered seriously from ill-health during the early part of the year. Three of the ladies have been obliged to proceed to Arcot and Madras for medical care and treatment. We are thankful to say they have returned greatly benefitted by their temporary absence. With these exceptions the health of the Mission has been remarkably good. A kind Providence has preserved all of the two hundred and twenty-nine Mission Agents, who are valuable helpers in our work.

We are thankful to report a net gain of three hundred and forty-eight to our adherents ; seventy-two have been added to the number of communicants ; but still greater advance has been made in the contributions to our various benevolent objects. Though the great majority of our Christian people are from the poor, they have contributed during the year Rupees 1,926-15-5. This does not include what has been paid in fees to the Widows' Aid Society, or to the Seminary and Boarding Schools. What has been done in the way of inducing our people to adopt the plan of giving the tenth of their income, and with what success, will be found in the reports of the different stations. This seems to be a most hopeful movement, and will, if adhered to, go far towards solving the problem of self-support.

We shall, as far as possible, let each Missionary report in regard to his own station, taking the several stations in the order in which they are found in the tables of statistics.

BATALAGUNDU.

REV. G. T. WASHBURN.

MRS. WASHBURN.

Six Catechists, two Readers, five Schoolmasters, one Schoolmistress.

Mr. Washburn reports as follows :—

We have an addition of four families to our congregations, but a loss of a still larger number ; some, satisfied that they could get no worldly gain from Christianity, left us ; others lapsed away from mere indifference, and perhaps one or two really were driven away by the pressure which heathen villages and neighbours brought to bear upon them. Two of these cases cause me great pain. One, a man who had formerly been a teacher in the school, fell away in the height of the Romish persecutions at Ammapatti to the Romanists. He was the only one of a large family who was a Protestant. Another case was that of an old man, formerly a heathen, who took energetically hold of the instruction given him and made such satisfactory progress in the knowledge of religious truth, that I thought him at one time an instance of one taught by the Spirit, so much had he learned about Christianity, and I considered him a most hopeful candidate for Christian membership. It was only two or three weeks after this, that I learned he had given up his connection with us entirely. Recently he was at the Mission House and repeated the Lord's prayer and some parts of the catechism. Two or three of the families who have come to us, have made their way through a fierce storm of Romish persecution. Their sheep were carried off by night through the negligence of the village watchman, their bullocks driven off by day, the common offices of society denied them, and they made as uncomfortable as the ingenuity of their neighbours could readily effect. I am glad to say that both men and women in these families stand staunch and firm. They met me for the first time on Christmas last in the Ammapatti church, and with happy faces spoke as if they understood the purport of the step they had taken. The other person who came to us with his family when he first became an enquirer, used to walk five or six miles on sabbath mornings to attend worship and spend the sabbath day. He has now removed to live with the catechist, and has

begun learning to read as well as committing to memory the outlines of Christ's history and Bible doctrines. The attention of another man was arrested by a leaflet he received at the dispensary when he went to receive treatment. He supposed that the tract referred to the method of taking medicine, diet, &c., but having begun to read he read on, and became interested in Christianity. The catechist in Silukarpatti has collected money and begun to build a permanent brick church, and there is good reason to hope it will be finished within the coming year. The people have endured a very harassing persecution from their Romish neighbours; they, however, stood it through, but they have not grown in unity with one another, and in energy as much as I hoped to see them. The opposition seems to stagger and paralyze them rather than to rouse them up. I fear they have too little spiritual knowledge, too little the habit of prayer to realize the most from such a trying process.

At length the tables are turned. The Romanists were fully united in annoying the Protestants. But now in the midst of the game they have fallen out with one another in a most grievous way. Two catechists run to the church on sabbath morning, each in haste to anticipate the other : two services begun in different parts of the church, and the faithful are edified by the spectacle of diversity in unity in "Mother Church." In the meantime the church in Silukarpatti enjoys rest. Would I could add and "walking in the fear of the Lord was edified." I long greatly to see a revival of spiritual religion among the people.

As I have been away from the station much of the year, but one person has been received to the church. I hope others will be received at our next communion season.

While in the particulars above alluded to there has been little progress in the matter of assuming a part of the expenses of the religious teaching and church building, the station has made very encouraging advance. They are still far below what they should be ; very far from providing for their own catechists and schoolmasters and giving the Gospel to others. But it is a gratifying sign that all the catechists give one-tenth of their wages to charitable uses, and the people are being instructed to look forward to such a consecration as the least they can do for Christ. And while the catechists have taken the lead, the people gene-

rally have given more than in former years, so that we have something more than 180 Rupees this year, four times as much as was customarily collected eight years ago. Besides this, 130 Rupees have been raised by the catechists and people in Silukarpatti from other sources for church building. We have then 127 Rupees for the support of catechists in the station, 80 of which is a part of the tithes of the catechists. This sum they pay out through a society of their own, called "THE NATIVE PREACHING SOCIETY," for the support of a catechist. Something over 30 Rupees have been contributed towards the repair of the churches. This is more than one-fifth of the amount expended in the congregations for this year. It is in its self small, but it is an index that we are at last on the right track, and I do not doubt that we shall make sure advance in the direction of self-support.

My own health has been far from good, during the year. On this and other accounts I have been absent from my station almost eight months. A large part of the work which the missionary and catechists are accustomed to do among the heathen has been omitted or neglected. No itinerating work has been done, and but very few Scriptures and tracts sold and circulated among the heathen. I trust, if the Lord grant us another year, we may be able to do much more. Through the kindness of Major Sweet I am now furnished with an excellent subaltern's tent for itinerating, and I hope to begin work in that department as soon as the pressing duties of the new year are over.

The teacher says of the STATION SCHOOL—"During this year, the average number in the school has been thirty; fourteen of these were from Mr. Noyes' station. The pupils in general have been satisfactorily diligent in performing their duties, and have made pretty good progress in their mental and spiritual attainments. Once during the year the pupils seemed to be in a state of actual revival, and several of them seemed really under the influence of the Spirit. Though but one has since been admitted to the church, there is no doubt more have been led to the fountain of salvation. The morning and evening prayers were continued and attended faithfully. Special care has been taken to make the SABBATH busy and profitable to inculcate the habits of sabbath observance."

I have to thank kind friends both in America and India for substantial assistance. It will be a satisfaction to them

to know that the school is accomplishing the purpose for which it was designed in affording the children and youth in our congregations a good religious education under excellent Christian influence.

DINDIGUL.

REV. E. CHESTER.

MRS. CHESTER.

REV. A. SAVARIMUTTU, *Native Pastor.*

Nine Catechists, four Readers, twelve Schoolmasters, four Schoolmistresses.

Mr. Chester gives the following report of his station:—

CONGREGATIONS.—There have been no new congregations formed during the year, but a number have been strengthened. It is a cause of thanksgiving that a number of men in our congregation at Punjumpatti, who had been persuaded to leave the American Madura Mission and place themselves under the care of a missionary of the Leipzig Lutheran Mission, have returned, and with their wives publicly given assent to our confession of Faith and Church Covenant. The following is a literal translation of the first sentence of the letter sent by them to the Lutheran Missionary at Trichinopoly.

“As the distance between your place and ours is sixty-seven miles, and as the Madura American Mission, our Mother Mission, is strongly established in our village, and, as from the beginning, we and our fathers have received many benefits and favors from the American Mission, and as by connecting ourselves with the church established by this American Mission we fully believe that there is no lack whatever in the faith and doctrine pertaining to salvation, we, all of us with entire unanimity, have joined the American Madura Mission and it is not necessary for you to come here to enquire into our affairs or to call us to the religious services which you may conduct, nor have we a mind to partake of the Lord’s supper from your hands.”

To those who are acquainted with the reasons given by the Agents of the Leipzig Lutheran Mission for paying no regard to Mission boundaries, and persisting in sowing discord among the congregations of almost every evangelical Mission in South India, this affirmation in regard to the

doctrines taught in the American Madura Mission, given by more than a dozen intelligent men and women, is not without weight.

Near the close of the year an association has been formed by the congregations whose villages are in the eastern and north-eastern part of the Dindigul station. The members of all the congregations have relatives or friends among the Roman Catholics of their own or neighbouring villages, and it is hoped that much good will result from the association by bringing our members often together and giving more unity and strength to the efforts made to advance Christ's kingdom in this district. For years the congregations in the eastern portion of the Dindigul station have made very little progress.

In the western part of the station, where all the congregations have been formed from among those formerly heathen, there has been no little encouragement. The congregation in the new village of Andersonpatti is increasing. In Kotarapatti, the members of the congregation continue regular in their attendance and manifest much interest in monthly scripture lessons. Three have united with the church from this congregation and one hopes to unite at the next communion. In Kombaimpatti, where but few females have ever attended our services, three persons have united with the church, of whom one was a woman. This has been the first congregation to promise to give tithes. At Puthukotta, the high caste heathen continue to show their kindness to the catechist and the congregation. They have in work and materials given about nine-tenths of the whole cost of a new prayer house for the congregation, and they usually form the largest part of my audience when I preach in the village.

Ever since the *Missionary Herald* for October reached Dindigul, the native pastor, catechists, and myself have been busy in our congregations preaching over the sermon of "Blind Hohannes" of the Eastern Turkey Mission at Karpoot, with much hope of securing the most favorable results. Some congregations have already promised to give one-tenth in the future, and to begin with the new year. I shall watch this matter with the greatest interest. If this is done, I hope to have two new native pastors in the Dindigul station.

The congregation in Dindigul has given more this year

towards the support of their pastor, than in any previous year. One member has given in charity over Rupees 56 during the year.

SCHOOLS.—Three of the schools in this station have increased in numbers and efficiency, but I have had no means to establish new ones. The attendance at the school for heathen girls in the town has increased to forty, and a number of the girls can read the Testament. We are hoping to organize another girls' school in the immediate neighbourhood of the Brahmin houses. The delay in doing this has been in consequence of the difficulty of securing a suitable place. In the English school, on the compound, there are over one hundred and thirty-five on the register, and an average attendance of about a hundred. The first or highest class is preparing for the matriculation examination. The Bible is taught by Christian teachers the first hour of every day, and the majority of the scholars attend two services in the church on the sabbath. Some of the teachers and young men of the first class also attend the English sermon in the evening at the mission house.

There is a Reading Room and a Literary Society connected with the English school, with a weekly meeting for debate and the reading of essays. The students also have the privilege of drawing books from the station library, in which there are over two hundred volumes in English. The books used in all the schools in the station are, as far as possible, the publications of the "*Christian Vernacular Education Society*."

ITINERACY.—We hoped to have accomplished a little more this year than last on the itineracy, but were hindered by an unusually protracted rainy season. The pastor and five catechists have done the greater part of the work, as I have never been in the tent on Wednesdays and Saturdays. All have gone to their villages for the sabbath, returning early on Monday morning. The tent has not in any encampment been more than sixteen miles from Dindigul, so that we could more easily give the Sabbath to work in our congregations. We have had, on the whole, smaller audiences than last year, and have sold fewer Scripture portions and tracts. The people seem to have less ready money in their hands, and we have already during three years of labor supplied most of those who know how to read with some of our books. We have had remarkably quiet attentive audiences, no opposition being

offered ; and when it is moonlight we hold a meeting in some large village near the tent at which we have our largest audiences and can continue our religious services, which are always accompanied with singing, for two hours or more. We have through the year accomplished eighty days work on the itineracy, visiting 790 villages, having a total of 26,815 adult hearers, and selling 15 Testaments, 172 Scripture portions, and 742 tracts for Rupees 41-8-10. We have given away only four-page tracts and handbills.

DISPENSARY.—Medicine is administered every day in the week ; but the special dispensary days when I am, as a rule, present the whole day in the dispensary, are Wednesdays and Saturdays. The dispensary has thus been opened ninety-seven days, and the average daily number of patients has been over 80 : some days there have been 120. There have been this year 8,967 patients of whom 5,292 were new cases, or those coming for the first time ; of these, 2,516 were surgical cases. This is 941 new cases more than in 1867. There have been 17,250 new cases since the dispensary was established. There have been ninety-four in-patients in the hospital during the year, but many more than this have been treated as in-patients, remaining during the night in the houses of friends in Dindigul and brought daily in a bandy or on a cot to the dispensary. The patients have come from more than 350 different villages, and some from a distance of nearly 100 miles. Often two or three friends will come with a single patient, and as we open the dispensary by reading a chapter from the Bible, making an address and a short prayer, it is not improbable that fifteen thousand have this year on our verandah, heard of salvation through the Great Physician. And more than five thousand have carried with them to their villages a tract, containing not only the rules of the dispensary, but a summary of the Gospel, the Ten Commandments, and the Lord's prayer. We know that many read this while waiting for their turn to receive medicine. We charge nothing for medicine or surgical operations ; but all the patients are regularly reminded of their privilege to give in charity for the purchase of medicine for the poor, and in a charity box, which is suspended in a conspicuous place on the verandah, Rupees 25-1-0 have been placed during the year. In addition to this, Rupees 38 have been given to the dispensary, unsolicited, by native friends, making a total of Rupees 63-1-0. Besides this amount, Rupees 289 have already been paid to

me by natives of Dindigul and its vicinity as subscriptions towards the building of a women's hospital. It is hoped that not less than Rupees 500 will be collected in the district for this purpose. By kind permission of J. R. Arbuthnot, Esq., M.C.S., the Dindigul Tahsildar, Ramasawmy Aiyer, has kindly undertaken to collect subscriptions for this purpose, and I feel especially grateful to him for the kind interest he has shown in the matter, and his liberal subscription to both this and my dispensary. The table of donations in the appendix will give the names of other native friends who have assisted me, to all of whom I tender my thanks.

I should fail of my duty if I neglected to acknowledge also, with the most sincere gratitude, the generous gifts which have been received for the dispensary from English friends. All will be acknowledged in the table of donations. Tho assistance has been especially valuable this year, as with all the kind help I have received from Government in the liberal grant of medicine and instruments, a large sum has still been required to meet all the expenses of the dispensary. At the close of the year, when finding that I could not avoid making a special appeal for help to a few of the friends in India who had known something of the working of the dispensary, I met with the most kind response. One friend sent Rupees 100, saying that Rupees 50 of it was for a subscription he intended giving in 1867 had he been asked for it. Another, with Rupees 120, "sent to remove present difficulties," intimated in a very kind letter that if I would make the application he would from January 1869 give not less than Rupees 20 per month towards the pay of some of my dispensary assistants. This was helping to remove future difficulties, and giving me, in a degree unknown to the writer, joy and courage with which to enter upon the labors of another year. Another kind friend who knew nothing of the appeal, in addition to a subscription of Rupees 20 per month for the dispensary and schools has sent me Rupees 50. Thus has my Heavenly Father removed a heavy burden from me, made my path a very pleasant one, and filled my heart with rejoicing.

KAMBAM AND PERIAKULAM.

REV. J. T. NOYES.

MRS. NOYES.

REV. E. SEYMOUR, Native Pastor.

Twenty-five Catechists, four Readers, twelve Schoolmasters, seven Schoolmistresses.

Mr. Noyes reports as follows :—

The past year has been a year of blessing to these stations. There has been no lack of rain, and the harvest has been plentiful. There has been no prevailing epidemic; seldom has there been less sickness and mortality among the dwellers in the Kambam valley. The annoyance from which we suffered last year by the intrusion of the Lutherans has been removed. The congregations are peaceable and prosperous. There have been fluctuations as usual, some having left and new members having joined; but the number in both stations has increased from 1,415 to 1,542, making a net gain of 127 members.

The village schools were never more hopeful. We now have 21 schools containing 380 pupils, being a gain on last year of 46 pupils. Our highest number in any one school is 32. The average is $18\frac{1}{2}$. Nine schools have over 20 each. Seven of the schools are taught by females, and 37 of the pupils are girls, all but four of whom are from Christian families. In most of the schools we have introduced uniform "school registers" with great advantage, but a still greater benefit has been the appointing of a school superintendent, who has examined the schools and reported on them monthly. We have begun to collect fees from the pupils, usually in the shape of charity money, which, in two cases, has amounted to one-fourth of the teachers' wages.

To the itineracy we have devoted more time than usual. The tent was pitched 54 days. The missionary was not on the ground all that time, but the native assistants carried on the work in his absence, reporting to him on his return. Nineteen different laborers have been engaged at different times from four to ten at a time, making a total of 192 days' labor: 167 villages have been visited, and we have preached to 399 audiences containing over 12,000 hearers: 270 books have been sold, and a large number of small tracts without covers gratuitously distributed. Besides these two

tours on the itineracy, I have been on twelve tours to the congregations and to attend helpers' meetings, travelling for this purpose about 1,000 miles, and for other purposes nearly 500 more.

My native helpers have seemed to be unusually earnest in their work. On the first Tuesday and Wednesday of every month they meet at an appointed place, report the state of their congregations and schools, and bring the collections in the congregations for the month. A sermon and an essay are read on a subject previously assigned. The records of each meeting are kept by a Secretary, and read at the following meeting. The collections are taken and entered in account by a Treasurer, who passes them over to the missionary for safe keeping. The meetings are presided over by a chairman chosen yearly, who is usually the native pastor. The missionary is often present, but whether he is or not the meeting is conducted in the same orderly manner. At the beginning of the year the helpers resolved to give one-tenth of their income in charity, and at the last monthly meeting of the year thirty of them brought in their account and paid the balance due to the end of the year amounting to 71 Rupees. The whole amount given in tithes was Rupees 240, which increased the contributions of the two stations from Rupees 278 in 1867 to Rupees 476 in 1868. There has been a marked change the latter part of the year in regard to the use of intoxicating beverages. Arrack drinking, which was far too common with the mission helpers as well as with the native Christians, has been entirely left off by the former, and I have reason to believe very generally by the latter.

The number of churches in the two stations is eight, the largest having 65 and the smallest 23 communicants, making the total membership 284, which is a gain of 23 on last year. These village churches were organized several years ago. For the most of them we have had no settled pastors. We have thus far had only two pastors, one in each station. They have rendered me efficient assistance in the pastoral work of the whole field. One of them, a man in whom I had placed great confidence and whom I very highly esteemed, being at first lifted up with pride, then having involved himself in worldly matters to obtain the means of supporting it, was led into bad company, and at last was overtaken by grievous sin, which has made necessary his suspension from the pastoral office, and has resulted in his sepa-

ration from his wife and children; the other, who is a man of considerable ability and experience, has been in the service of the mission twenty-five years. Since his ordination, ten years ago, he has been pastor successively over two different churches in the Periakulam station. He has been rather unfortunate in both places. One of the churches was very much distracted and divided most of the eight years during which he was its pastor. The other church, though at first cordial in their invitation to him to settle among them, on account of difficulties connected with removing his family, and a few other reasons, came to prefer the former catechist, who was also desirous of continuing to be their spiritual guide, so that the position of the pastor was made uncomfortable and it became difficult to collect the small sum they had promised towards his support. He has now accepted a call to the church in Kombey where the other pastor was, that church having promised to pay one-fourth of his salary. In this more favorable position there is reason to hope that he will be more happy and successful. There are two difficulties with which we have had to contend in respect to the native pastorate. One difficulty has been the lack of suitable men prepared by education, and, at the same time, rich in faith and Christian experience, having such a desire for the pastoral work as to induce them to submit to self-denial and sacrifice for the sake of it. Another obstacle no less formidable has been the indifference on the part of the churches, who being satisfied with the catechists placed over them whose services they could have without pay, and preferring to receive the sacraments from the missionary, have had no special desire for native pastors, and could not be induced to assume any considerable part of a pastor's support. There is a prospect that this latter difficulty may soon be overcome, and that the people will be ready for pastors as soon as suitable men can be obtained.

The providence of God seems to be leading us by various means to look for a different kind of result of missionary labor than that to which we have been accustomed. The withholding of the large accessions of former years is one method of teaching us that attention should rather be given to the proper instruction of those already gathered into our congregations and churches, and to bring them forward towards a basis of self-support rather than seeking for results in an increase of numbers. In the early days of the mission it was regarded as very encouraging to be able to

report a large number of schools for the instruction of heathen children, and crowds of heathen gathered round to listen to a free Gospel, and ready to receive without price any quantity of scriptures and tracts, even though the schoolmasters were bigoted heathens and the boys came to school with the sacred ashes on their foreheads ; and though we met sometimes with railing and abuse from the people, and few if any converts were made. Later we felt that great advance had been made, when we could report a large number of adults as having renounced heathenism or Romanism and having placed themselves under Christian instruction, many of them after a time, through knowledge of the truth, being, as we hoped, made wise unto salvation and received to the station church to receive the sacred elements from our hands. But such results have, in a measure, ceased to exist. We are far behind the missionary age if this is all we can report. If we speak of schools, they should be *Christian* schools, supported in part by the contributions of the people or the fees of the pupils. If of Bible and tract distribution, it must be chiefly distribution by sale. If of new congregations gathered, we must be able to say that the members have at the outset helped to build a church or a school-house. If of new permanent churches built, what part of the expense has been borne by the people. If we report conversions, we must speak of them as organized into local churches. If of church organizations, they should have native pastors. If we speak of pastors, they must be pastors receiving their support wholly or in part from the native churches. Such being the case, what have we to report ? We hope it will be regarded as no small result that we can with sincerity say that we deeply feel the importance of such a state of things, and that we are constantly endeavouring to impress this importance upon our native assistants and our people, being fully convinced that they are doing but a small fraction of what they are *able* to do. We believe that we shall gradually come upon the proper basis. We have begun to collect fees from the pupils of our schools. We sell scriptures and tracts. We get pay for the medicine which was formerly given away. We require the congregations to pay in part the expense of building and repairing churches and school-house. We have had for three years a systematic method of collections, funds for the native Evangelical Society, and the past year we have added another society to our list, for which we have raised nearly as much as we collected for the first, without diminishing the usual amount for that. The sta-

tistics at the end of the report will show what our success has been in this matter. Besides this, one congregation has subscribed Rupees 112 towards the erection of a new church, and the majority of the members have resolved to devote one-tenth of the present grain crop to the Lord. One church will pay one-fourth of its pastor's salary. Another church has begun to raise money for the support of a pastor, the members having subscribed 7 Rupees per month, which is being collected in advance of obtaining a pastor, an object which is much desired. Thirty helpers of the two stations have given in charity one-tenth of their income for the whole year. A few congregations have promised to do the same for the coming year, and there is hope that the good example of the helpers and their earnest appeals will ensure the fulfilment of the promises already made and bring other congregations into the plan. We thus congratulate ourselves on having made a fair beginning, and we hope for more encouraging results in the future.

MADURA.

REV. J. E. CHANDLER.

MRS. CHANDLER.

REV. H. C. HAZEN, not yet stationed.

MRS. HAZEN.

MISS SMITH, in charge of the Girls' Boarding School.

REV. A. G. ROWLAND.

REV. C. WILLIAM, Native Pastor.

Two Teachers in Girls' Boarding School, ten Catechists, three Readers, ten Schoolmasters, four Schoolmistresses.

Mr. Chandler's report is as follows:—

Among the thirty-one native agents employed in connection with this station, no case of serious illness has occurred during the year. It has been a time of general health in the district, and the abundant rains have made every thing wear a smiling appearance.

One very important step has been taken in this city. A new church has been organized and a pastor ordained over it, the members paying more than one-fourth of the pastor's salary. This church was not composed entirely of those who colonized from the Madura church. Eleven members only

took letters of dismissal from the church here. Others had previously been connected with the Church of England under the care of the chaplain of the station, the Rev. Mr. Hickey; as his duties were chiefly with the English-speaking community, he very cordially permitted a number of those who had been under his care to join in this enterprize. These as well as most of the others reside in the western part of the city, hence their church being located near the Civil Hospital, which is built upon the old battlements that once protected the western entrance to the city, has been named the West Gate Church. Mr. A. G. Rowland, who had been employed as a teacher in our seminary for about twenty years, was invited to become its pastor, and was ordained on the first sabbath in March last. The congregation numbers about 114, of whom 43 are communicants. Mr. Rowland writes: "Two persons have been received into the church by profession, one of whom is a convert from Romanism and a nephew of the late Roman Catholic priest of Madura. He is an intelligent, promising young man, who, after having been convinced of the errors of Romanism, publicly renounced them and connected himself with us. There are hopeful indications among the Roman Catholics. Two communicants who were suspended on account of taking an active part in the performance of a Roman Catholic play have been restored on a public confession of their sin. Three children have been baptized, one marriage solemnized, and two deaths have occurred."

In speaking of the religious services, he adds, "Every morning at six we have a short prayer meeting, every Wednesday evening a regular religious service, and every Thursday afternoon a meeting with the women for Bible instruction and prayer. Our morning service on Sunday, held at eight o'clock, is well attended not only by our own people but quite a number of transient hearers and native Christians from other missions who happen to be spending the sabbath in Madura. In the afternoon our meeting partakes of the nature both of a sabbath school and conference meeting; the children are questioned in their catechisms, verses of scripture upon a subject previously given are recited, and a brief exposition given. These exercises are interspersed with singing. The management of the school is entrusted to one of the more intelligent of the church members, though I am always present to give instruction and expound the scriptures. Our Sunday school will, we trust, with God's blessing,

be the means of drawing many into the fold of Christ. Our day school has on its roll the names of fifty-seven scholars, of whom fifteen are girls. The congregation has contributed during the past ten months about Rupees 60 towards the salary of their pastor ; and for contingent expenses, such as lamps, oil, mats, school-house repairs, &c., Rupees 66 more. In conclusion, I wish to say that our present house of worship is too small. Friends have contributed towards the erection of a new edifice Rupees 350, but Rupees 1,000 more will be wanted to complete such a building as is needed in this part of our great city. Finally, brethren, pray for us."

Another movement in this city, though not directly connected with the mission, yet has so important a bearing upon our work as to be worthy of note. I refer to the Christian Anglo-Vernacular school, which is controlled by a committee of management, nearly all of whom are native Christians. It has been much prospered during the year. It numbers more than a hundred upon its list, with four teachers. The head master only is a Christian. It has been found difficult to obtain Christian young men of sufficient attainments who are unemployed elsewhere. There are at present attending the school only ten Christian boys. The school is opened and closed with prayer, and one hour a day is regularly devoted to Bible instruction. Mr. Hazen rendered valuable assistance to the head teacher until he was obliged to leave the city. He reports in regard to it as follows, " In teaching the Bible in the Christian Anglo-Vernacular school to a class of high caste boys no one seemed to fear the Bible more than any other text-book. They care not from what book they learn, provided they acquire a knowledge of English. The boys are always ready to listen to the exposition of the Scriptures, and quickly see the difference between the pure and holy principles of the Christian religion and the corrupt doctrines of heathenism. They would often point out to each other before me the inconsistencies of idolatry : some of them are intellectually convinced, but their surroundings 'choke the word,' and it is feared it will for the present prove unfruitful."

This school has been entirely supported by the fees collected from the boys and by donations from English friends, in all cases solicited by the natives who are on the committee of management.

There has been some advance in the village congregation

work. In two or three villages our numbers have been considerably increased. The schools are in a flourishing condition, and we have an addition of 37 scholars.

Including those who were received to Mr. Rowland's church, we have a gain of thirty-one communicants.

The Girls' Boarding School has not had quite its usual number of pupils during the year. Schools similar to this, started in the different stations of the district, have of course, taken away some who would otherwise have come to this central school.

Miss Smith was placed in charge of the school when it assembled after the vacation in April and May. But we regret to say she was compelled after three months to relinquish the charge on account of ill-health. We are, however, now permitted to rejoice in the prospect that her health will admit of her resuming charge again at the beginning of the year.

It has been my privilege at two different times to engage in the work of the itineracy among the exclusively heathen villages, once in company with Mr. Herrick and once with Mr. Burnell. In the first instance, I was suddenly called home by the cholera breaking out in the school, but by God's blessing upon remedies immediately and efficiently used no death occurred. It is my decided impression that the world is under no slight obligation to Dr. Hamlin, of Constantino-ple, for what he has written upon the best method of treating those attacked by this terrible disease. I now feel a confidence in grappling with it which I never felt before.

On these two itinerating tours, we made eleven encampments, visiting 221 villages, having an aggregate of 15,303 hearers. We were uniformly well received, and found many evidences that the truth is slowly but surely permeating the masses of the people.

MANA MADURA AND SIVAGUNGA.

REV. W. B. CAPRON.

MRS. CAPRON.

Three Catechists, two Schoolmasters, and one Schoolmistress.

Mr. Capron reports as follows :—

A summation of missionary labour and its results in the stations under my care will be found in the statistical tables, and now I have set myself to inquire what real progress has been made, which can afford me encouragement, and be mentioned for the encouragement of others.

It is greatly to my encouragement that another missionary has been appointed to the eastern part of the Madura District. While a missionary of the Society for the Propagation of the Gospel is responsible for the south-east part of the district including a third or more of the Ramnad Zemindary, for the east of that large Zemindary and for the whole of the Sivagunga Zemindary, we have now three missionaries, viz., one in Mandapasalie for the western part of the Ramnad Zemindary, one in Tirupuvanam for the western part of the Sivagunga Zemindary, and one in Máná Madura for the central part of the Sivagunga Zemindary and for all that he can reach of the eastern part quite to the sea coast. In fairness to that portion of the district which I cannot reach or can visit but rarely, a missionary should be located at some place twenty miles or so to the east of Máná Madura.

I had the care of the Tirupuvanam station till the 1st of July, when I gladly gave over charge to Mr. Penfield.

But again I am encouraged by the thought that after another year's preaching and distribution of tracts, there is somewhat more knowledge of Christianity in the region, and a somewhat better basis to work on hereafter. I believe also that though the number of adherents in these two stations has increased by only twelve, and the number of church members in good standing has decreased by four, yet that there is a larger number of truly converted persons in the church than a year ago, and therefore that we stand better in this respect before the heathen community, and have a better working force for the business of evangelizing the district.

Those who have been cut off, have been excommunicated

for grave offences, and perhaps we may suppose were never with us to any good purpose; on the other hand, four persons have been admitted to the church on profession: all upon hopeful evidence of a change of heart. This indicates a degree of interest in serious things, for which I am grateful. But I have reason to suppose also that some members of the church have within the present year taken up the duty of prayer, and especially of family prayer, with more interest, as they have also entered heartily upon the duty of giving according to their means in benevolence. In all my visits to the congregations I have urged these two duties upon them, and I have had the satisfaction of seeing not communicants only but even unbaptized persons, heads of families, enter upon the duty of family prayer. There need be no fear that this will lead to their being satisfied with their present position without seeking baptism. The more they pray, the better. They were accustomed to perform worship as heathen. Let them begin to pay true worship to the true God. It is often difficult to avoid the idea with ignorant persons, that to forsake idolatry is to embrace Christianity, and they go on for a long time with but little idea of duties or privileges, except perhaps to assemble at the call of others for instruction or public worship.

The other subject which I have spent considerable time in urging upon the Christians, and one in which there is ordinarily by our own fault as missionaries greater backwardness than in taking up such duties as prayer and learning to read, is the duty of benevolence. We have acted as if we were trying to teach the people that while it is better for us to give than to receive, it is better for them to receive than to give. But happily, when we had become perplexed, and grieving over this reversal of the moral locomotive, the principle of giving a tenth was caught up and introduced, and is already giving the heavy train a start in the right direction. To the credit of our helpers the principle is generally accepted by them with cheerfulness, and it is already making headway among the people. In the village of Séttur, the six or eight Christian families came together about three months before the end of 1867 and bound themselves by a promise that whatever their harvest, they would give one-tenth to the Lord. Upon this promise they sowed their fields, and in March of the present year they brought me the result—two cart-loads of grain,—which, being sold at favorable prices, netted about 15 Rupees.

They have since been giving a tenth of their cotton crop, and have entered upon the cultivation of the present season with the same purpose as the last, and a second year will perhaps give this Bible practice the force of a custom. I wait to see how a better general harvest will effect these good purposes, but it is interesting to observe with what readiness the plan has been accepted and good promises made. The principle of giving a tenth would doubtless solve the question of self-support for the native church of India, and the same principle adopted at home, would float every scheme of benevolence ever suggested, and bear it on to the port of success, so far at least as money will ensure success.

But with these two thoughts for the native church—prayer and the giving of tithes—we must also associate two others, the reading of the Scriptures and personal labor for the salvation of man.

My share in the itineracy has been rather small the past year. It is hard but pleasant work, not fruitful of conversions according to my experience, and the same is true of all street preaching; but the public mind is aroused, and the great result of christianizing the country is hastened. But we personally and our helpers must build up the church by laboring for the salvation of individuals.

Our station school for Girls is prosperous, not less so than a year ago. Three-fourths of the pupils are more than twelve years of age; one is fifteen, two are seventeen, two are twenty, and another still is the mother of several children. Though pupils of such an age are far more difficult to manage, they are also far more hopeful subjects of divine grace when properly instructed, than children who are less than twelve. One pupil has left the school whom I had the pleasure in January of admitting to the church, and who, I hope, will exert a good influence wherever she is. One pupil was taken away through fear that her Romanist relatives would interfere to prevent her marriage, and one, the daughter of heathen parents, was taken from the school and suddenly married to prevent her becoming a Christian. The father gave her to her sister's husband as a second wife, for fear that nothing more eligible would offer if he delayed. The pupils have developed finely, and their sometimes furious passions have been much curbed, while several seem near the kingdom of heaven. It is exceedingly plea-

sant to see the older pupils often engaged when alone in reading the Scriptures, and to know that they are in the habit of secret prayer. The duty of laboring for the salvation of others also, has not been forgotten, and, with all due regard to propriety, the older pupils are sent out on sabbath afternoons to the houses of the village and to villages near, to read and explain the Scriptures to the women whom they meet. The assistant teacher, who is a married woman, takes one or two pupils in her charge; the married woman, who is a pupil, takes another, and Mrs. Capron often takes two with her as a third party. When they return to report, whether they have met with a pleasant reception or a repulse, their faces shine with a consciousness of duty done, and they are reminded that they have a new subject of prayer till another week comes round.

Under the influence of the tenths, I observe that our contributions for benevolent purposes have gone up 200 per cent. above the contributions of the previous year.

MANDAPASALIE.

REV. H. S. TAYLOR.

MRS. TAYLOR.

MISS POLLOCK.

MISS TAYLOR.

REV. D. CHRISTIAN, } Native Pastors.

REV. H. ZILVA,

Seventeen Catechists, four Readers, twelve Schoolmasters, three Schoolmistresses.

Mr. Taylor writes as follows:—

In making this report, I desire first to render thanks to God for permitting me with Mrs. Taylor to return again to this station, and also that He has ordered that we return not alone. Our eldest daughter has been permitted to return with us to engage in teaching a school, and Miss Sarah Pollock has also been sent out to labor, particularly among the women of the station.

I should here state that I was hindered about one month by ill-health; and on account of the necessity of making extensive repairs, half the year had passed before I could

enter the station with my family. I cannot therefore fairly report more than half a year of missionary labor.

As I commence my work again after an absence of three years, and twenty years of previous labor, I cannot but review the course in the past and look closely into its bearings on both immediate results and ultimate success. In this review I do certainly find much to encourage. Many death-bed scenes of native converts have illustrated the triumph of grace, and there are those now living who show in their lives that they have been born again and are laying up treasure in heaven. These are the joys of the missionary. There are others who hear the word and thus come under its vivifying power, and respecting a portion of whom at least we may hope that they will be savingly partakers of its benefits. Then there is the great mass of people outside who are not entirely uninfluenced by the truth. Every truly-convicted congregation is a moral light-house among the heathen around, and every individual in these congregations who feels in his heart the saving power of the Gospel is a manifestation of divine influence of which heathenism knows nothing. The poorest, and, by men, most despised individual who can speak from his own experience a word for the Saviour, is one of the instruments God has chosen to bring to naught the power of the enemy. But I see defects. One is in education. In many cases there is no desire for it that is effectual in overcoming obstacles. In one small congregation, where a catechist has labored considerably, about six years, there is not now to be found a person that can read. This is an exceptional case; but as all the congregations are small and nearly all are from those classes of people who are unaccustomed to books, the schools that have been held for them have always been of an inferior character.

Another defect is in contributions. There has been a gain, but it is small. I cannot resist the conviction that the plan of operation hitherto followed is defective, or, if perhaps right at first, is not to be persisted in, and that another better adapted to train up the people into this grace of giving must be introduced. The defect of the plan lay mainly in this, that the responsible power in each congregation lay with the missionary,—the one who purchased the building lots and erected the buildings for the congregations and also held the property, who selected the teachers and catechists for instructing the people and controlled them and paid them. The responsibility for the work was not

thus with the people. What they did was in aid of the missionary, and they in this view of foreign aid, while comparing their seeming poverty with the seeming wealth of missionary societies, were not in the best state of mind for giving. I do not say the past was all wrong. I thank God for what has been done. But the elements of native responsibility of duty and also of necessity, as also the blessedness and glory of their co-operation with the Father and with Christ, need to be fully brought in to complete motives for their giving and drawing out Christian energies that might otherwise lie dormant. The vine here planted and depending on foreign support must be bent down and buried to take root and grow in its own soil.

I am thankful to God for some success. There has been a gain in several places, but it is yet too early to speak of much fruit. There has been at least some enlightenment, and I hope for more fruit thereof in the coming year.

The school that Miss Taylor is to conduct has been commenced, and the endeavour will be to train in it those who on returning to their villages will be ready to take a firmer stand for all that is good than they would do without this aid. This school is especially needed, because in some of the congregations there is no one who can read for them the word of God, and in new congregations this is often the case. The school must be supported mainly by the contributions of friends, and we hope that among the natives also some will give a helping hand.

Miss Pollock has necessarily given her strength mainly to the acquisition of the language, though hindered in this by poor health. But the idea among the native women that she has come to them for the sole purpose of seeking their good, and a few first attempts at visiting them at their homes, are already having a perceptibly good influence.

Realizing more than ever our dependence on God, I close this report with mingled feelings of humiliation and gratitude.

MÉLÚR.

REV. T. S. BURNELL.
MRS. BURNELL.

Five Catechists, four Schoolmasters, one Schoolmistress.

The following is Mr. Burnell's report :—

Gratefully in ancient times did a servant of God set up the "Stone of Help" between Mizpeh and Shen. He and the people to whom he prophesied and whom he judged had seen how the "Lord thundered with a great thunder on that day" and had delivered them from the hands and the fear of their enemies. How suitable, then, the setting up of the stone EBENEZER. Often does every true and earnest son of faithful Abraham find occasion to erect the stone of remembrance and to say with Samuel, "Hitherto hath the Lord helped us." When it is remembered that the average of missionary life in India was formerly placed at only seven years, the missionary laborers at the Mélúr station having now completed nearly twenty years of unbroken services in Ceylon and India, find Samuel's work of grateful remembrance a most suitable and proper example for themselves. This year completes twelve years of oversight of the Mélúr station, and though the results apparent are very limited, God has not left Himself without witness of His faithfulness. To the church in this period of time there have been additions of thirty-one members, but owing to removals and deaths its strength in numbers is not great. By the latter cause alone the loss is no less than fourteen. The members are poor, and, moreover, are greatly scattered, the residences of the twenty-six now reported being in not less than ten different villages. In Mélúr and in Kottamputti, fourteen miles to the north, the number of communicants is twelve, six in each place. In a church so circumstanced, the members living in so many villages and at distances for the most part of from nine to twenty-five miles, aggressive influence for the spread of the truth must necessarily be greatly diminished.

The sum given for benevolent purposes for twelve years is Rupees 352-1-6, or an average of less than Rupees 30 a year. For the present year it is Rupees 44-0-4, a sum never before exceeded except in 1861, when there was a special call to give for the American Board at the annual meeting in September.

Twenty-seven tours have during the year been taken by the missionary besides two tours of work on the itineracy of about two weeks each. In the twelve years, half the time and more has been spent away from home, and over 25,000 miles have been travelled, of which more than half has been in direct missionary labor, mostly touring, and a large part of the remainder pertained to missionary business and duty.

Several of the station helpers encourage and strengthen the missionary by their apparent faithfulness and zeal. One young teacher has shown a list of one hundred and thirty-two villages visited by him, exclusive of those visited when on the itineracy. He has also been industrious in his school duties.

Regarding the use made of Scriptures and tracts it may be remarked, that it is not easy now to run up a large account as in former times when giving was the rule. It gave me pleasure to sell recently two Testaments to those who have learned to read at the station. In the case of one of these persons there is reason to believe his mind is favorably affected towards the truth as it is in Jesus. May the Holy Spirit bless the Testament to his soul's salvation.

Tracts are highly valued as an auxiliary in the missionary work. How often has the sale of that tract of 96 pages, "Spiritual Teaching," by Dr. H. M. Scudder given great satisfaction and joy. It can hardly be otherwise than that this tract and many others also, will have a history to interest in the eternal world.

Lately an aged person of the thief caste was received to the fellowship of the Mélur church. If he is a child of God, as we hope, the Scriptures, books, and tracts have had much to do with his conversion. Of him and another one the missionary wrote in his report to the Mission four years ago, "Two men from among the heathen in villages three or four miles distant, have often during the year visited me for religious conversation and to attend the sabbath services. One is of the shepherd caste, and the other of the Kallar (thief) caste. The latter is a man of about 55, the head of a large family, and is an intelligent reader. He has of late perused with much interest Dr. Caldwell's 'Three Way Marks.' He seems not far from the kingdom of God, and his case I regard with much interest, and earnestly commend him to the prayers of the Lord's people." Beside the New Testament this man has had Pilgrim's Progress, the

Psalms, &c. He has been seen coming from his work in the fields with the book of Psalms in his hand. The following account of him is in substance translated from a brief notice of the man written by a catechist.

Periannan was born in Sorikolam, near Tirupuvanam, and for forty years has been a farmer in Tanimangalam, a village four miles east of Mēlūr. He is of the thief caste, has two sons, three daughters, nine grand-children, and three great grand-children. He was versed in the heathen puranas or stories of the gods. When he read and taught them he was much honored by the heathen, and was called "sawmy." In the month of March he would feed four or five hundred persons, giving six or seven kalams of rice (over twenty bushels), sometimes he went to the temple of Suppayya, at Sikkantha Malie, and there fed the poor and those who wore the habit of pandarams and sanniyasis (sacred beggars.)

Moreover, he performed incantations by whisking margosa leaves, and muttering over those bitten of serpents. Many thought that just as he said so things would come to pass.

If it be asked how the true word was brought to bear upon the mind of one with such heathenish views and habits, it was by hearing the missionary and helpers who came to the village, and by reading tracts and books, all which by the help of the Holy Spirit, like the seed falling into good ground, sprung up and brought forth fruit, causing him to attend church and read the Bible and pray. After three or four years he showed a desire to unite with the church. Before he was received he was examined by the church members and the missionary. When asked why he wished to join the church, his reply was, "Because the Lord has commanded it, and because I should acknowledge that I am His child."

It was said to him, "By your joining the church you will be persecuted." His answer was, "When we look at the sufferings and agonies of the Saviour for us, the persecution coming to me will not be great."

He was asked, "What will you do when those connected with you revile, and scorn, and abuse you?" He replied, "I am patient, I must be patient; although they rail and curse, I will not leave the cross of Jesus."

The next day, sabbath, November 1st, he confessed his faith publicly, was baptized, and came to the Lord's table. May the Lord grant him grace to walk as the servant of Jesus, and by speech and conduct to shine as a light before his family and his own people.

PASUMALAI.

REV. J. HERRICK, in charge.

Three Teachers, one Catechist, one Schoolmaster.

The following is Mr. Herrick's report :—

With a view to furnish an opportunity for the principal and teachers of the seminary, and to engage to some extent in labors among the people, and for the more advanced students to combine study with practical work, a small section embracing a few villages heretofore connected with the Madura and Tirumangalam stations, has this year been attached to Pasumalai as a station district. It is not time yet to speak of results.

Three catechists who had spent a year in the seminary engaged in study returned to their work the last of March.

A rule adopted by the mission requiring students studying to pay eight annas per month, and others half that sum, came into force on their re-assembling the 1st of June. After a vacation of two months, for this and other reasons five in the partial course, and two in the full course of study failed to return. Two came back subsequently, left irregularly, and one was dismissed for deficiency in scholarship. The present number is fifty-two, two of whom do not belong to this mission, and are supported by their father. A few gladly pay their fees by work formerly done by servants, the same compensation being allowed that was allowed to them. It is hoped that the payment of fees will lead both pupils and their parents to place a higher estimate upon the privilege of the seminary and to promote self-reliance in all.

The general conduct of the students has been good, and the religious state of the seminary apparently about the same as in former years. Four have professed their faith in Christ by uniting with His church.

The religious services of the sabbath and other days of the week are the same as heretofore, except that a sabbath school takes the place of the usual services on sabbath afternoons. It is attended by all who are accustomed to meet for worship in the morning. The school is efficiently superintended by the oldest of the seminary teachers, and its exercises, which are much the same as those of sabbath schools at home, are engaged in by all with interest. The statistics show quite an increase in contributions the past year, though the number of persons in attendance has been less than the previous year. There is, however, a warm sympathy with the feeling beginning to prevail that native Christians must do much more for themselves and for the heathen than they have been accustomed to do.

One teacher after nineteen years' service in the seminary has been removed and ordained as pastor over a church in Madura. His place has not yet been filled, his duties being discharged at present by the other teachers and the station catechist.

Other duties have called me away so much as to prevent my doing anything regularly in the way of teaching here.

The duties of the teachers and station catechist have been the same as heretofore, except that they have been increased by the reduction in their number and my own frequent absences. They are all experienced, faithful men, and I think the students have made fair progress in study. But it is highly desirable that every institution of this kind should have far more labor and attention from a missionary than it is possible for me to bestow upon this.

The day school here continues to prosper. It is supported entirely by the Seminary Native Evangelical Society. One of its present pupils is a man from twenty-five to thirty years of age. He is of the Nayak caste, and has for several years been a heathen guru, spending most of his time at the large temple, a mile and a half from this place. At a large meeting of missionaries and native Christians in September, he publicly gave up his idol, sacred cloth and beads in token of his renunciation of heathenism and his confidence in the truths of Christianity. He was then unable to read, and has since been studying in this school. A native Christian employed as pleader in the courts at Madura meets his necessary expenses with the hope that he may

become useful to those whom he has heretofore instructed in the rites of heathenism. His progress is commendable, and thus far there seems no reason to doubt his sincerity.

PULNEY.

REV. C. T. WHITE.

MRS. WHITE.

Five Catechists, six Readers, two Schoolmasters, two Schoolmistresses.

The following is Mr. White's report of his station :—

Two new congregations of a few families each have been organized during the past year. In a few villages the number of adherents has slightly decreased, but in several congregations there has been a decided gain. The increase in sabbath attendance is one of the most hopeful features in our work. This has doubled within the past two years.

The catechists of this station have as usual spent much time, while on the itineracy and on other occasions, in preaching to the heathen. It is gratifying to observe that in many places the heathen listen more willingly than formerly, and very often their questions show that they are interested in what they hear.

As we observe the multitudes which gather at the great heathen festivals and see with what devotion they worship the almost shapeless stones which in such numbers are set up here as idols, we cannot say that the power of heathenism is lessening or that a decrease in the number of idolators is at all perceptible. Still the truth has made progress. We find many who admit the folly of idolatry. As we go among the people we find here and there a community who (though they make an excuse when asked to become Christians,) say with apparent honesty, that they no longer worship idols, but only the one true God. It is not an intelligent worship, yet such people are more easily instructed, and such expressions show that God is preparing the way for us.

TIRUMANGALUM AND USULAMPATTI.

REV. J. HERRICK, } Residing at Pasumalai and in
 MRS. HERRICK, } charge of the seminary.

REV. G. VATHANAYAGUM, *Native Pastor*.

Fifteen Catechists, one Reader, six Schoolmasters, and two Schoolmistresses.

Rev. Herrick reports as follows:—

Tirumangalum has been without a resident missionary two years of the last five, and for two of the remaining three years the resident missionary was called to the charge of another large station. It can hardly be expected that great progress will be made at any station thus situated. Every mission station, especially if large like Tirumangalum, needs the undivided attention of a missionary and the influence of a mission family. The necessity which requires one man to take charge of two or more stations is to be much regretted.

An event occurred early in the year which brought a severe trial upon the Christians of Mallankinaru, a village in which there is the largest congregation of this station, and a church with a native pastor.

The first deacon of the church was accused by heathen enemies of passing a counterfeit Rupee, and thrown into prison. Through the influence of friends he was released on bail until the time of trial. No one acquainted with him doubted his innocence, but the case had been planned with so much skill and was so well supported by false evidence that the Judge failed to detect the fraud and sentenced him to six months' imprisonment with hard labor. An appeal was made to the High Court in Madras, and after three months he was set at liberty to the great joy not only of the Christians of his village, but of all Christians having a knowledge of the case. The expense incurred has laid a heavy tax upon the deacon and his friends, and for the present much diminished their ability to contribute to the support of the Gospel.

The three men who on account of disaffection applied to the Lutheran missionary in Trichinopoly last year have been this year formally received by him with their families. Twenty-three individuals have thus been received from the congregations of Tirumangalum and five from the church. Fifteen members of our congregations have died during the

year, and twelve become connected with other stations of this mission. The present number in the congregations of Tirumangalum and Usulampatti taken together is about the same as last year.

Two church members have died, two have been excommunicated, two suspended, and three dismissed to other stations. Three previously suspended have been restored, three have been received by letter and five by profession. The communicants connected with the Usulampatti station are members of the Tirumangalum station church.

The schools are generally small. The people understand the value of education and the duty of parents to educate their children, very imperfectly, and other duties have prevented me from giving needed attention to these schools.

I believe there has been decided progress towards conviction on the part of Christians, that it is their duty to contribute to the support of their spiritual teachers. The subject was brought definitely before the several congregations in the fore-part of the year, and each catechist has since brought to me a small sum every month given by the people towards his support. The amount received from the people towards the support of catechists and the native pastor at Mallankinaru is between 75 and 80 Rupees, not including Rupees 22-12-4 given mostly by the helpers to the Native Evangelical Society. This sum is comparatively small, but the influence upon the people of doing thus much for themselves is of far greater value than the money they have contributed. The members of one congregation have given Rupees 24 towards the support of their school-teacher, and are expected to assume the entire expense of the school next year. Most of the books used in these schools are paid for by the parents of the children.

The following is an outline of work done by myself and native assistants. I have made frequent visits to Tirumangalum during the year, often spending a sabbath and visiting one or more of the neighbouring villages, and have held a monthly meeting there of two or three days with the native assistants. I have visited all the village congregations four times during the year. In the month of February I spent thirteen days with Mr. Chandler and about a dozen native helpers laboring among the heathen in villages near the line separating the Madura and Tirumangalum stations.

In August I spent two weeks in similar labors with

seven or eight native brethren in the south-west part of the Tirumangalum District. About a hundred and forty villages were visited, many of them more than once, and not less than ten thousand people were addressed. Could such labors be followed up, great good, I believe, would result from them. I regard the disposition manifested by many of the more intelligent heathen to listen candidly to the truth of the Bible as very hopeful. Some appear as if almost persuaded to yield to the power of the Gospel.

The primary duty of the catechist in the villages is to instruct the members of the congregations under their care. But they are accustomed to spend considerable time each month in labors among the heathen. Many villages have received repeated visits from them, and not a few people have listened to their words again and again.

Book distribution has been almost entirely by sale. This accounts for the comparatively small number distributed. A little more than 10 Rupees has been received for Scriptures and tracts. May some of the seed sown in these various ways spring up and bring forth fruit to the glory of God.

TIRUPUVANUM.

REV. T. B. PENFIELD.

MRS. PENFIELD.

Two Catechists, two Schoolmasters.

This station has for several years been without a resident missionary. Both the mission house and the church stood in need of extensive repairs. This would of course claim much of Mr. Penfield's personal attention. He was invited to assume charge of the station from the 1st of July last, consequently his labor there has only had a beginning. It is to be hoped that some results can be reported at the end of another year. At present there are only five church members and two schools, with an average attendance of thirty-five scholars in both.

There are connected with the station two small congregations in villages, one three and the other sixteen miles distant. In all there are in the station sixty adherents, which shows a gain of twelve since the last year.

MADURA DISPENSARY.

Mr. H. S. Cheeseman, the Dresser of the Mission Dispensary, reports as follows :—

During the past year the dispensary has been opened every morning, and the dispensing of medicine regularly preceded by a religious address and prayer held with the patients and their friends who accompany them. The other business in connection with the dispensary has been conducted as in previous years.

The whole number of patients treated during the year is 2,897, of whom 1,502 are classed as heathens, 522 as Protestants, 162 as Romanists, and 311 as Mahomedans. Besides these, a few hundred have received medical aid at their houses, both in the town and at the out-stations.

According to a vote of the mission in September, a moderate charge has been made to all classes of patients except the very poor. I have noticed generally no reluctance among them to purchase their medicine.

The sum of money collected from the sale of medicine at the dispensary during the past three months is Rupees 12-14-1.

I will only add that the expenditure of medicine from the mission stores has been much less than in previous years. The cheaper medicines which can be purchased in the Madura bazaar have been chiefly used.

THE MADURA NATIVE EVANGELICAL SOCIETY.

Mr. A. Barnes, the Secretary of this Society, makes the following report :—

God has greatly blessed us during the past year. The entire sum received from all sources is Rupees 805-2-1, which is 240 Rupees more than that received the preceding year. The churches of Kombai, Andipatti, Kélamátur, Mallankinaru, and Nérávikarasakulam have received during the year Rupees 837 as grant-in-aid from the Society, and friends desirous of becoming acquainted with the present condition of these churches, are respectfully referred to the

annual report of the Society, which contains the reports of the several pastors as well as a particular statement of donations and subscriptions.

As the Society has entered its sixteenth year, which the Tamil people would call the golden year of one's existence, it may not be improper briefly to pass in review what has already been accomplished.

1. This Society has been the means of habituating the native Christians of this mission to the exercise of mutual sympathy and to more concerted action in accomplishing a common benevolent object. The last fifteen years they have been more or less accustomed to think, discuss, act and give for the benefit of this Society.

2. This Society has fostered a spirit of benevolence among the churches. Once the members reckoned it their privilege to get as much as they could from the mission, crying like the two daughters of the horse-leech, "Give, give." But now they have been learning themselves to give as the Lord has prospered, not to this Society alone but also to many other objects.

3. This Society has striven to introduce the practice of self-support. The one great idea which it has been holding out before the churches these many years is that it is the duty of the churches to support all their institutions without foreign aid.

We now expect that one congregation and perhaps two will very soon assume the whole burden of the support of their pastor, and that others will do much more than they have done hitherto, and the Society will always be ready cheerfully to aid every feeble church that may need help.

Contributions and donations as well as the prayers of our friends are earnestly solicited on its behalf the coming year.

THE MADURA WIDOWS' AID SOCIETY

Held its fourth anniversary in September last, and the substance of the report then presented is as follows:—

1. The Society has at present on its list 119 names. These with their wives and children number more than

390 souls. The past year has been one of prosperity. The lives of all the subscribers and officers have been mercifully preserved through the year, which should call forth sincere gratitude to God.

2. In consequence of a provision in the bye-laws of the Society for the support of children made orphans by the death of both parents, the Business Committee entertained fears in regard to its financial safety, and resolved if possible to collect a sum of Rupees 12,000 to meet its liabilities. An appeal was carefully prepared and sent to several gentlemen, who it was thought would be interested. Our thanks are due to the donors mentioned below for their kind response:—

	Rs.	A.	P.
His Excellency Sir John Lawrence, Vice-roy and Governor-General of India...	100	0	0
His Excellency Lord Napier, K.T.....	25	0	0
The Right Rev. Frederick Gell, D.D.....	50	0	0
Dr. S. Jesudasan.....	15	0	0
Arumugum Pillay, Police Inspector.....	10	0	0

3. The funds of the Society now amount to Rupees 3,574-14-6. A large portion of this sum is invested in the United States bonds through the Treasurer of the American Madura Mission. We still wish to collect Rupees 8,000 more to insure the safety of the Society.

Trusting in God, we respectfully solicit donations from all benevolent gentlemen and ladies residing in this country and abroad.

OBITUARY.

Dr. Lord's connection with the Madura Mission commenced in December 1863. He had previously spent six years as a missionary in Jaffna, Ceylon, and one year on the Pulney Hills, when his health had become greatly enfeebled from a partial sunstroke. He did not sufficiently regain his health to return to his field of labor, but proceeded to America at the end of 1859. There he spent several years in recruiting his health and pursuing his medical studies, for which he had from his youth a peculiar fondness. Having received the degree of M. D. from one of the colleges in America, he was invited to come to Madura as missionary-

physician. He cheerfully accepted an appointment from the Board, and sailed from Boston, July 1st, 1863, with his wife and two children. After a very long and tedious voyage of 159 days in which he suffered intensely from headache, they landed in Madras December 7th, 1863; but his health was gone, and in this debilitating climate he was never able to regain the tone of his system. By an occasional visit to the Pulney Hills he recruited sufficiently to be able to attend to the duties of his dispensary, and always evinced the utmost readiness to attend to the wants of the mission families. His kindness and efficient promptness in coming to the out-stations when any case of serious illness occurred could scarcely be excelled. What follows in this notice is extracted from the *Missionary Herald* of April last:—

“Early in 1867 his wife’s health becoming so impaired as to render her return to America imperative, his own health also demanding a change, hurried preparations were made, and they sailed from Madras by steamer March 29th, 1867, and reached England May 3rd, and New York June 26th. He suffered extremely during the whole of this voyage, and his friends were painfully impressed on his arrival with the great change in his appearance. But with the cold weather his strength increased, and hopes were entertained of his restoration. With the view of having some light occupation, and to refresh his knowledge of medicine, he went to New York for the winter to attend lectures, visit hospitals, &c. Though still feeble he was steadily improving in health until the middle of December, when, in a severe snow-storm, he became exhausted in walking from the hospital and was scarcely able to reach his home. He rallied after a few days, but physicians pronounced the case to be enlargement of the heart with extreme nervous debility; yet did not give the impression that there was immediate danger. It was soon found that there was effusion of water in the chest. He suffered greatly during restless, wakeful nights, but ‘in those long sleepless night-watches the Saviour revealed himself to him as never before.’ On Thursday, January 23rd, Mrs. Lord was told by the physician, in answer to her inquiries, that he had scarcely expected him to live through the previous night. She writes, ‘This was a dreadful shock to me, as it was the first intimation I had received that his case was considered dangerous. On my returning to the room he looked at me inquiringly and asked what the doctors said, if they

thought he could not recover. I told him plainly that they feared he could scarcely live through the day. He received the intelligence very calmly, not seeming in the least agitated; but said, 'I have thought of this a great deal for the last few months, I did not think I should be so willing to go.' He was in too great distress to converse much, but felt that his Saviour was near, and his trust was in Him. Calmly and peacefully resting on Jesus he said, 'Why should I wish to stay?' I remarked, 'He has gone to prepare a place for you.' He replied, 'He has gone to prepare a place for me?' A friend asked him if he felt resigned to the will of God. 'O yes,' he said, 'more so than I ever expected to be. I never expected to have such peace.' His mind began to wander, and he talked about the river and wanted a 'bandy' to take him over. Once he said, 'I am on the bridge now. Behind is sin, suffering, and pain; beyond, all is joy, peace, holiness for ever, no sin.'

After about 10 o'clock the next morning he became unconscious, and at 8 o'clock Friday evening, January 24th, without a struggle or groan he ceased to breathe. He had crossed the river, and was, I have no doubt, in the presence of the Saviour he had so long trusted."

Our thanks are due to the friends who have contributed so liberally to aid us in our work.

A list of the contributions will be found below.

We still further solicit aid from all who are disposed to contribute to the various purposes of our mission.

DONATIONS.

RECEIVED THROUGH REV. E. CHESTER.

For the Dindigul Dispensary.

	Rs.	A.	P.
E. C. G. Thomas, Esq., M. C. S., 12 monthly subscriptions ...	144	0	0
J. R. Arbuthnott, Esq., M. C. S., 12 do. ...	60	0	0
Wm. Yorke, Esq., and Mrs. Yorke, 12 do. ...	50	0	0
"C. V. E. Society," 12 do. ...	120	0	0
Mr. J. W. Jackson, 12 do. ...	18	0	0
H. W. Bliss, Esq., M. C. S., 7 do. ...	70	0	0
R. Franck, Esq. ...	30	0	0
Rev. A. Stone ...	15	0	0
Rev. G. M. Gordon ...	5	0	0
A "Friend Indeed" ...	50	0	0
For a Trifling Service ...	10	0	0
Ramasawmi Aiyar, Tahsildar ...	15	0	0
R. P. Vathakunnu, Dresser ...	12	8	0
A Native Friend ...	5	0	0
"Charity Box in Dispensary" from patients and native friends ...	44	4	2
Total...	648	12	2

For the Dindigul Dispensary.

(In answer to special appeal for 1868.)

	Rs.	A.	P.
Hon'ble D. Arbuthnott, M. C. S. ...	50	0	0
A. R. Hutchins, Esq., M. C. S. ...	75	0	0
George Vans Agnew, Esq., M. C. S. ...	50	0	0
T. Marden, Esq. ...	100	0	0
V. H. Levinge, Esq., M. C. S. ...	20	0	0
W. S. Lilly, Esq., M. C. S. ..	20	0	0
H. L. Prendergast, Esq., R. E. ...	20	0	0
Major J. D. Firth, 39th Regiment N. I. ...	50	0	0
Major Grove, Staff Corps ...	20	0	0
Major J. Goddard, R. E. ...	10	0	0
Lieutenant White, 14th Regiment N. I. ...	15	0	0
Lieutenant A. G. Hutchins, 39th Regiment N. I. ...	10	0	0
Captain Wilson, 39th Regiment N. I. ...	5	0	0
Total...	445	0	0

For the Dindigul English Mission School.

	Rs.	A.	P.
E. C. G. Thomas, Esq., M. C. S., 12 monthly subscriptions...	60	0	0
A. R. Hutchins, Esq., M. C. S.	45	0	0
R. Franck, Esq.	20	0	0
J. R. Arbuthnott, Esq., M. C. S.	20	0	0
Rev. A. Stone	5	0	0
Total...	150	0	0

For the Dindigul Hindoo Girls' Mission School.

	Rs.	A.	P.
E. C. G. Thomas, Esq., M. C. S., 12 monthly subscriptions ...	36	0	0

For a building for "Dindigul Women's Hospital."

	Rs.	A.	P.
Mr. J. W. Jackson	10	0	0
„ H. S. Hickey	10	0	0
Ramasawmi Aiyar, Tahsildar of Dindigul	30	0	0
Andiappah Chetty, Moonsiff of do.	30	0	0
Sheristadar of Sub-Collector, do.	25	0	0
Do. of Tahsildar, do.	25	0	0
Officers and Vakeels in Moonsiff's Court, Dindigul	69	0	0
Officers in Tahsildar's Cutcherry, do.	25	0	0
Native residents in Dindigul town and taluq through Ramasawmi Aiyar, Tahsildar	33	0	0
R. P. Vathakunnu, Dresser	12	8	0
Chokalingum Pillai, D., Taluq Overseer	20	0	0
Total...	289	8	0

RECEIVED THROUGH REV. J. T. NOYES.

To re-build a Church destroyed by fire.

	Rs.	A.	P.	Rs.	A.	P.
Avails of a Sacramental collection at Kodikanal...	35	0	0			
The Right Hon. Francis, Baron Napier, K.T. ...	50	0	0			
Rev. A. Stone	20	0	0			
A Lady	5	0	0			
The Kambam Catechists	28	6	7			
				138	6	7

For Sanitarium Dispensary.

T. Marden, Esq.	10	0	0
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For Kodikanal Church repairs.

T. Marden, Esq.	10	0	0
Total...	158	6	7

RECEIVED THROUGH REV. J. E. CHANDLER.

For Girls' Boarding School.

	Rs.	A.	P.
E. C. G. Thomas, Esq., M. C. S.	20	0	0
H. P. Muttukistna, Esq.	16	0	0
Captain Prendergast, R. E.	8	0	0
Rev. W. Hickey	8	0	0
George Hickey, Esq.	2	0	0
Total...	54	0	0

For General Purposes of the Mission.

	Rs.	A.	P.
E. C. G. Thomas, Esq., M. C. S.	32	3	0
Total...	32	3	0

For the Church Compound Wall, Madura.

	Rs.	A.	P.
Colonel C. V. Wilkieson, R. E.	10	0	0
Captain P. K. Guthrie, R. E.	70	0	0
D. M. Scott, Esq.	10	0	0
Robert Fischer, Esq.	10	0	0
Lieut. A. M. McGregor, Esq.	10	0	0
Lieut. H. W. Bairnsfather, Esq.	5	0	0
Rev. W. Hickey	5	0	0
J. Somasundra Moodelliar	7	0	0
P. Ram Row	3	0	0
Ramanjulu Naidoo	10	0	0
J. Asirvatham Pillay	3	0	0
H. P. Muttukistna, Esq.	5	0	0
Total...	148	0	0

RECEIVED BY REV. WILLIAM B. CAPRON.

For the Madura Girls' Boarding School, the Mánd Madura Station School for Girls, and Station Work, and for Sufferers by the Famine.

	Rs.	A.	P.
G. McWatters, Esq., M. C. S.	50	0	0
Lieutenant H. W. Bairnsfather	25	0	0
Ráman Chetti, (in grain)	4	0	0
Miss L. J. Brown, Boston, Mass., U. S. A.	30	0	0
S. M. Capron, Esq., Hartford, Conn., U. S. A.	42	14	0
Estate of Rev. J. Hawes, D.D., Hartford, Conn., U. S. A.	42	4	0
Mrs. H. B. Hooker, Boston, Mass., U. S. A.	42	14	0
Mrs. A. Spring, Whitinsville, Mass., U. S. A.	10	0	0

Rs. A. P.

Mrs. A. W. Tufts and Miss S. S. Tufts, Charlestown, Mass., U. S. A.	42	14	0
A Lady, unknown	14	4	7
Ladies of Essex Street Church, Boston, Mass., U. S. A. ...	31	7	0
Ladies' Missionary Circle, Boston, Mass., U. S. A. ...	89	10	3
Do. Charlestown, Mass., U. S. A. ...	42	14	0
Winthrop Church Infant Sunday School, Charlestown, Mass., U. S. A., through Miss E. Doane	50	14	10
Friends in Falmouth, Mass., U. S. A., (in addition to a Com- munion Service)	22	13	8
Sunday School, Falmouth, Mass., U. S. A.	42	14	0
Centre Church and many friends, Hartford, Conn., U. S. A. ...	665	15	2
Missionary Circle, Newburyport, Mass., U. S. A., through Mrs. A. S. Jones	38	9	2
Sunday School and a few friends, Uxbridge, Mass., U. S. A. ...	52	14	1
Total...	1,342	2	9

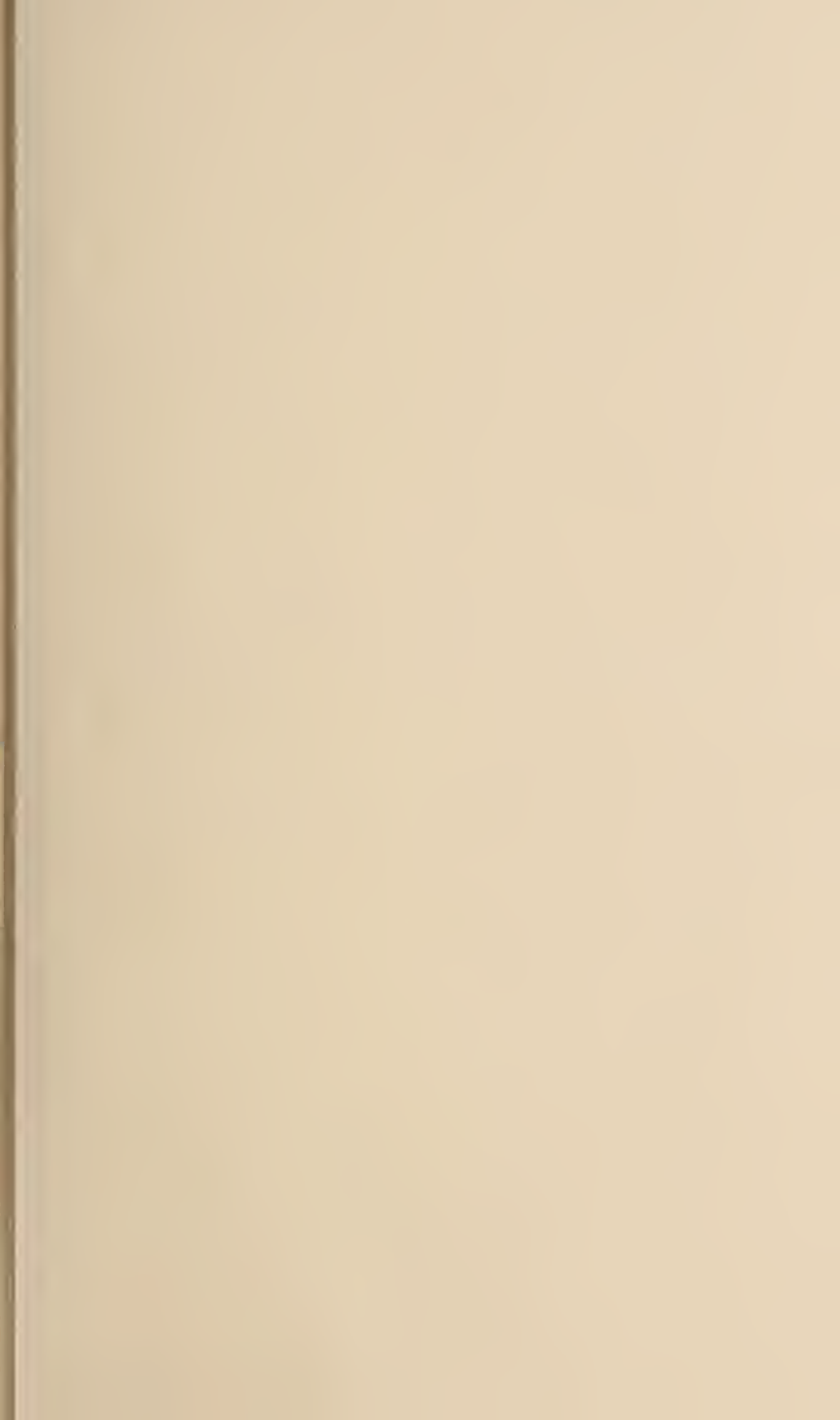
STATIONS.	MISSIONARIES AND ASSISTANT MISSIONARIES.
BATTALAGUNDU.	Rev. G. T. Washburn, Mrs. Washburn. 14 Native Assistants.
DINDIGUL.....	Rev. E. Chester, Mrs. Chester. 30 Native Assistants.
KAMBAM.....	Rev. J. T. Noyes, Mrs. Noyes. 38 Native Assistants.
MADURA.....	Rev. J. E. Chandler, Mrs. Chandler. 31 Native Assistants.
	Miss Rosa A. Smith, Girls' Boarding School.
	Rev. H. C. Hazen, Mrs. Hazen, engaged in the study of the language.
MANA MADURA.....	Rev. W. B. Capron, Mrs. Capron. 4 Native Assistants.
MANDAPASALEI.....	Rev. H. S. Taylor, Mrs. Taylor. 38 Native Assistants.
	Miss Sarah Pollock.
	Miss Martha S. Taylor.
MELUR.....	Rev. T. S. Burnell, Mrs. Burnell. 10 Native Assistants.
PASUMALEI.....	In charge of Rev. J. Herrick. 5 Native Assistants.
PERIARULAM.....	In charge of Rev. J. T. Noyes. 12 Native Assistants.
PULNEY.....	Rev. C. T. White, Mrs. White. 16 Native Assistants.
SIVAGUNGA.....	In charge of Rev. W. B. Capron. 2 Native Assistants.
TIRUMUNGALUM AND USULAMPATTI.....	Rev. J. Herrick, Mrs. Herrick. 25 Native Assistants.
TIRUPUVANAM.....	Rev. T. B. Penfield, Mrs. Penfield. 4 Native Assistants.
IN AMERICA.....	Rev. William Tracy, D.D., Mrs. Tracy.
Do.	Rev. John Rendall.

CONGREGATIONS.	When first occupied.	No. of Congregations.	No. of Villages having Christians.	NUMBER OF MEMBERS OF CONGREGATIONS.				NUMBER OF MEMBERS OF CONGREGATIONS ABLE TO READ.			Average Sabbath attendance.	Marriages.	Deaths.	Balance of gain on loss.
				Men.	Women.	Children.	Total.	Men.	Women.	Children.				
Battalagundu ...	1857	9	16	109	110	186	405	71	63	86	220	43	29	42
Dindigul ...	1835	15	33	180	160	251	581	147	109	223	479	109	41	76
Kambam ...	1862	18	21	298	320	517	1,135	120	110	243	473	115	28	83
Periakulam ...	1848	8	11	99	113	195	407	40	35	68	143	31	20	20
Madura ...	1834	22	18	226	174	276	676	103	84	136	323	108	50	68
Mandapasalai ...	1850	43	63	510	459	637	1,606	190	126	257	573	169	36	88
Mana Madura ...	1864	5	5	27	23	48	98	11	9	12	32	10	7	6
Sivaganga ...	1839	3	8	19	19	44	82	8	5	20	33	10	3	12
Tirupuvanam ...	1839	3	4	17	19	32	68	4	4	10	18	6	4	5
Mélur ...	1857	8	10	42	50	84	176	18	15	27	60	25	7	17
Pulney ...	1862	13	18	110	113	201	424	33	35	49	117	21	12	36
Pasumalai ...	1845	1	1	19	5	21	45	19	5	23	47	19	4	12
Tirumangalam ...	1838	15	27	257	215	340	812	80	63	138	281	129	25	73
Usulumpatti ...	1856	7	14	50	39	61	150	9	7	18	34	14	5	7
Total...	...	170	249	1,963	1,809	2,893	6,665	853	670	1,310	2,833	809	261	545
											4,420	47	107	+348

	HELPERS.				BOOK DISTRIBUTION.				SCHOOLS.						ITINERARY.																
	Pastors.	Catechists.	Readers.	Teachers in Seminary.	Teachers in Girls' Boarding School.	Schoolmistresses.	Total of Assistants.	Bibles.	Testaments.	Scripture Portions.	Tracts.	SALES OF BOOKS.		No. of Schools.	No. of Christian Boys.	No. of Christian Girls.	Total of Christians.	No. of Heathen and Roman Catholic Boys.	No. of Heathen and Roman Catholic Girls.	Total of Heathen and Roman Catholics.	Total of Scholars.	No. of Ministers.	No. of Missionaries.	No. of Helpers.	Days' labor of Helpers.	Days' labor of Missionaries.	No. of Villages visited.	No. of Hearers.			
												Rs.	A. P.																		
Battalagundu	6	2	...	...	...	5	14	7	2	48	170	...	...	5	20	5	25	75	1	76	101	...	...	...	...	...	...	...	...	26,815
Dindigul	1	9	4	...	...	12	30	7	36	414	5,203	41	8	10	12	42	34	76	273	48	321	397	7	28	1	6	...	80	...	790
Kambam	1	20	2	...	...	10	38	...	12	...	1,332	2	11	10	...	75	13	89	221	...	221	309	2	11	1	18	166	10	12,474	
Periakulam	...	5	2	...	...	2	11	4	...	...	...	...	...	3	25	20	45	22	4	26	71	...	...	...	...	...	...	...	...	...
Madura	2	16	3	...	3	10	31	...	1	164	1,131	16	2	1	14	71	42	113	165	28	194	307	2	11	2	1	119	24	212	15,203	
Mandapasalai	2	17	4	...	1	12	39	2	6	...	...	4	2	4	15	106	30	136	87	8	95	231	1	4	2	14	91	10	50	1,470
Mana Madura	1	...	...	...	...	2	4	2	19	121	2,321	5	1	7	1	2	...	2	13	1	14	16	1	4	2	6	95	10	45	1,470
Tirupuvanam	2	...	...	...	...	2	4	...	...	...	...	7	5	6	2	...	...	...	35	1	36	36	...	...	...	...	...	...	...	...
Sivaganga	2	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
McIdr	5	...	...	...	...	4	10	1	4	48	851	2	11	4	4	12	4	16	16	1	17	33	2	11	1	8	120	26	237	8,240
Palney	5	6	...	...	1	2	16	2	18	350	1,810	4	5	2	4	20	20	40	30	2	32	72	2	8	1	9	123	28	95	7,490
Pasumalai	1	...	3	...	...	1	5	2	2	83	1,287	...	...	...	1	9	10	19	1	...	1	20	...	...	...	...	...	...	...	...
Tirumangalam	1	10	1	...	...	5	19	4	6	30	952	...	...	...	8	52	33	85	51	...	51	136	...	...	...	...	...	...	...	...
Usulumpatti	5	...	...	...	...	1	6	...	...	...	...	...	...	...	1	1	...	1	13	...	13	14	...	...	...	...	...	...	...	11,938
Total...	79	24	3	5	63	24	229	31	106	2,151	15,114	84	0	8	88	435	211	646	1,003	94	1,097	1,743	18	32	11	89	81	245	135	1,741	85,200

E.
BOARDING SCHOOLS.

	No. of Schools.	Teachers.	Scholars in full course.	Scholars in partial course.	Catechist Class.	Male scholars.	Female do.	Scholars received in 1868.	Scholars left in 1868.	Catechists received in 1868.	Catechists left in 1868.	Pupils of all classes left from the beginning.	In Mission from the beginning.	Now in Mission service.	Died in 1868.
Pasumalai Seminary	1	3	...	...	...	52	...	...	10	...	...	...	...	...	...
Madura Girls' Boarding School ...	1	2	...	...	...	...	43	...	...	...	...	...	...	...	...
Battalagundu Station School	1	2	30	1	...	...	6	7	7	...	...	...	...	...	...
Mana Madura do.	1	2	...	...	...	3	19	...	4	...	...	...	...	...	...
Pulney do.	1	2	17	4	13	4	1
Dindigul do.	1	1	8	2	...	1	1
Mandapaalai do.	2	2	11	13	24	1
Total...	8	14	47	1	...	78	96	35	24	1



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